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THE

SINNER AND THE SAVIOUR.

In a short time, and perhaps very unexpectedly, you will be in eternity. Your opportunities and privileges fly with your moments, your account is fast filling up for the day of judgment, and soon your everlasting destiny will be decided.

You are conscious that you are **A SINNER AGAINST GOD**. You have been *ungrateful*, in rendering no proper return for his unceasing mercies; *selfish*, in disregarding his glory, and seeking your own interests; *self-willed* and *obstinate*, in casting off his restraints, and persisting in ~~your~~ own way; *proud*, in overvaluing your supposed good qualities; *vain*, in seeking the approbation of men rather than God; *rebellious*, in resisting his rightful authority, and disobeying his most reasonable commands; *unbelieving*, in neglecting his most gracious promises and solemn warnings; and *wicked*, in stifling the admonitions of conscience, and deferring known and acknowledged duty. You have sinned against God the Father, by withholding your heart from him, and by contemning his wisdom and mercy, which devised the gospel as the only method of restoring you to his favor; you have sinned against God the Son, by denying your sinful and lost condition, and neglecting the pardon purchased with his blood: you have sinned against God the Holy Spirit, in resisting him when he has brought reclaiming influences to bear on your soul. Acts 7: 51. Had you never committed a sin against your fellow-men, your everlasting condemnation would be just; but the guilt of a self-murderer is also upon you, you have destroyed your own soul. Hos. 13: 9; and you have encouraged others in sin, which may finally insure their ruin.

It can be no excuse of your course to say you have been sincere: sincerity is not the test of rectitude: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 14: 12. You cannot plead that conscience has not condemned you; for by constant sinning you

may have perverted and hardened it. You cannot hope that God will be indifferent to your sin ; he is "jealous" for his law, and by his word and providence has declared his opposition in terms that should make every transgressor tremble. If you rely on a vague expectation of the general mercy of God, your hope must perish ; he has no mercy independent of that which he exercises through Jesus Christ, to those who repent and believe the gospel. If you turn to the promise of future repentance, it must prove delusive ; for if now, under clear conviction and the most pressing motives, while the heart is susceptible, you are unwilling to repent, much more will you be when, by practice in sin, convictions are stifled, motives impaired, and the heart has grown hard. If you trust to your morality, its outward and partial duties cannot answer the demands of a law which is "exceeding broad" and spiritual ; nor can present ~~obedience~~, even if it were perfect, atone for sins that are past. If you expect that at death some change will be produced in your moral character, by which you may be saved, you are fearfully deceived : he that is then unjust, shall be unjust still ; and he that is filthy, shall be filthy still. Rev. 22: 11.

You are then condemned, nor can you derive from yourself or your fellow-men the least hope of deliverance. If you are ever saved, it must be by the unmerited mercy of God, so exercised that his justice, holiness, and truth shall remain unimpeached, the authority of his law be maintained and a thorough and radical change produced in your moral character.

Such a plan of salvation the wisdom of God has devised. And from the cross of Jesus Christ the invitation is directed to you, "LOOK UNTO ME, and be saved."

He is a Saviour in every respect suited to your case. He has removed all legal obstacles to your pardon, and yet upheld and magnified the law. He has glorified the attributes of God, and yet can offer mercy most freely to all who will receive it. He has every qualification to invite your confidence and enlist your affection. "It pleased the Father that in him should *all fulness dwell.*"

He is full of merit to justify. However numerous and aggravated your sins, on the ground of his "everlasting righteousness" you may be pardoned and restored.

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He is full of *grace to sanctify*. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John, 1: 7. His Spirit and his word can make you clean. 1 Pet. 1: 22. Wait not to make yourself better, and then come to Christ with your imperfect goodness as the price of acceptance; come as you are; he will make you better, and render you acceptable in your Father's sight.

He is full of *compassion*. He came to save *sinners*, and says, "Him that cometh to me I will in no wise cast out." John 6: 37.

He is full of *sympathy*; He knows experimentally the wants, woes, trials, and temptations of men; and his call is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

"All power in heaven and in earth" is given him, to protect and uphold his people. Matt. 28: 18. If you are fearful that you cannot hold out, he can keep you. John 10: 27-29. "He is able to save them to the uttermost, who come unto God by him." Heb. 7: 25.

He is full of *wisdom*. The past, the present, the future are open to his eye. He will keep you from the paths of the destroyer, and guide your doubting footsteps into the ways of safety and peace.

He is full of *glory to crown*. He will recognize you as his own in this world, will guard you from the snares of prosperity, will irradiate the dark hours of adversity with his presence, will convert your last conflict into a scene of victory, and raise you to his Father's house, to reign as king and priest with him for ever. Rev. 1: 6.

He will be made wisdom for your *ignorance*, righteousness for your *guilt*, sanctification for your *pollution*, and redemption for your *ruin*. Will you accept him as your Saviour? Then make and seal, with your heart and hand, such an engagement as the following:

"In view of my sins, most unreasonable and wicked, as committed against God the Father, the Son, and the Holy Spirit, I profess my sincere sorrow, and my firm determination to forsake them heartily and for ever. I now receive the Lord Jesus Christ as my Saviour. Disclaiming all reliance on my good deeds, I trust alone to his atonement for pardon. Conscious of my ignorance, I receive him as my instructor, and bind myself to follow him; and acknowledging and re-

nouncing my past rebellion, I receive him as my Master and Lord, submitting my will cheerfully to his and consecrating myself and all to his service for ever."

Make such a consecration as this from the heart, and you shall live. The Redeemer will accept of no service short of this. Why will you die? Ever will you wander in darkness till you turn your steps to Christ. Many have resorted to him and been saved. Hear the experience of one. Cowper, the celebrated Christian poet, at one period of his history, was driven by a consciousness of guilt to the verge of despair; at length he opened the Bible and read, "Christ Jesus God hath set forth to be a propitiation for sin, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3: 25. "Immediately," he says, "I received strength to believe, and the full beams of the Sun of righteousness shone upon me. I saw the sufficiency of the atonement he had made for my pardon and complete justification. Unless the almighty arm had been under me, I think I should have been overwhelmed with gratitude and joy. My eyes filled with tears, and my voice choked with transport; I could only look up to heaven in silent fear, overwhelmed with love and wonder. I lost no opportunity of repairing to the throne of grace, but flew to it with an earnestness irresistible and never to be satisfied. Could I help it? The Lord had enlarged my heart, and I could now cheerfully run in the ways of his commandments." It was in such a state of mind that he composed this sweet hymn; and may God give you grace to adopt it as the language of your own heart.

There is a fountain filled with blood Till all the ransomed church of God
Drawn from Immanuel's veins; Be saved to sin no more.

And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see

That fountain in his day;

And there may I, though vile as he, Then in a nobler, sweeter song,
Wash all my guilt away.

Dear dying Lamb, thy precious blood

Shall never lose its power,

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme
And shall be till I die.

I'll sing thy power to save,
When this poor lisping, stam'ring tongue
Lies silent in the grave.

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